## INTRODUCTION.

Although the Plateau Shoshoneans and their next of kin have been studied by Major Powell, H. H. St. Clair, Edward Sapir, A. L. Kroeber, J. A. Mason and the present writer, the sum total of published information is extremely scanty, especially as to aspects of their non-material culture. Hence the notes taken among the several groups are here collected under convenient headings and relevant passages from earlier observers are incorporated where it seemed desirable. The folk-tales and myths will be published separately.

The groups visited include the Moapa and Shivwits Paiute; the Paviotso of Pyramid Lake, Fallon, and Lovelocks, Nevada; the Ute of Navaho Springs, of Ignacio, Colorado, and of Whiterocks, Utah; and the Wind River Shoshoni of Wyoming. Linguistically these four tribes represent three of Kroeber's subdivisions of the Shoshonean stock: the Paiute and Ute belonging to the Ute-Chemehuevi group, the Paviotso to the Mono-Paviotso, the Shoshoni to the Shoshoni-Comanche. According to my Paiute informants, Ute is sufficiently close to their language to be intelligible.

With a view to future field-work the following recommendations are made, based on my experiences in the field and conversations with other students.

From the point of view of getting Museum material it is very improbable that much in the way of showy specimens can henceforth be obtained. On the other hand, a great deal of worth-while material could still be collected from most points, especially good models where originals are no longer available.

For scientific study all the groups present certain practical difficulties, except the Wind River Shoshoni. The Shoshoneans in general are extremely reticent about divulging ethnographical information, and in the case of the Northern Ute this sentiment is intensified by a feeling of hostility against whites generally. Interpreters are almost everywhere of an inferior character and getting connected accounts from informants is frequently impossible, every query being answered in the most laconic fashion possible. As to fees, the Ute at Ignacio and the Uintah Reservation were found exorbitant in their demands; other Shoshoneans moderate.

Since Dr. Sapir has notes on the Kanab Paiute, a long stay with this subdivision may be unnecessary. However, the Shivwits (near Santa Clara, to be reached from Lund, Utah, on the Salt Lake Route, via St. George) and the Moapa of Moapa, Nevada, should be revisited for

133 falling into the head waters of the Sprague River where Klamath-Modoc territory begins. All this stretch of rocky, barren country acted probably as another ill-defined boundary between Paiutes and Modocs.

101 619 To the north and to the east generally there was a continuity of habitat and speech between this particular band of Paiutes and other Paiute bands (Burns, Pyramid Lake, etc.).

These people call themselves *neim·ī* (e. g. *nī neim·i non·o* = I Paiute man [I am a Paiute]). They apply this term to all the people who speak their language, or any language that appears to them similar, for instance the Bannock, the Shoshoni, and even the Utes. None of my informants was acquainted with either one of the terms Paviotso or Mono. [197]

Here are the names by which they designate neighbouring groups of Paiutes :

| | |
|---|---|
| Burns Agency | *sa'iBī* |
| Silver Lake | *Toba'Te P·i* |
| Duck Lake | *TīBī'san·in·a* |

Names of other tribes of alien speech :

| | |
|---|---|
| Pit River | *esi'sawi* |
| Klamath | *Pakwi Diqa* |
| Modoc | *sai'i Diqa* |
| Maidu | *TaKone* |
| Warm Spring Indians | *aga'Tse* |
| White man | *TaiBo'o* |

621 They recognize several local bands or sub-bands among themselves, as follows :

| | |
|---|---|
| Fort Bidwell | *Tīziyatmoso* |
| Lake City | *Pana'DzaTa* |
| Cedarville | *azawomoTaTya* |
| Eagleville | *Pībī-Kan·o* ("duck-hunters") |

361 821 They evidently congregated at certain "winter-grounds" and there built their more or less permanent winter-houses, after roaming and moving camp throughout the country in summer time, which is also the practice of their Pit River neighbours.

622 Their chiefs do not seem to have wielded much power except when they happened to be born leaders with strong personalities. This is also the case with the Pit Rivers except that the Pit Rivers have a strong feeling for lineage : a weak man, however much the son of a chief, is neither respected nor listened to, but the converse does not obtain, and a

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13



501 They used the tule "balsa" on the lakes. There are of course no navigable streams in their country.

498 They used dogs for packing, but not with the travois method. I never heard of the Pit Rivers using dogs for packing.

### Résumé.

105 171 These Northern Paiute of California exhibit eved fewer characteristics of the culture of the Plains than seems to be the case with other Great Basin Shoshoneans, as indeed might be expected. In fact, except for certain traits wich are probably of recent introduction (say, after the arrival of horse culture), and which the Pit Rivers also possess though less intensively, it would be hard to differentiate them from what may have been the *primary* type of culture of the California-Great Basin province, One might therefore class them as Californians. On the other hand, they lack those characteristics of a *secondary* and more recent layer of culture which have their focus in north-central California (solid houses, ceremonial complex, exceptionally fine basketry raised to the level of an art, etc.) [1].

It would seem then that here we are at the dead point between the reach of influences from those two centers: Plains, and Central California. Or rather we may say that the "secondary" culture of California which has but very feebly penetrated the Pit Rivers, has died at the western base of the Warner Range and left the Paiutes untouched, while many Plains characteristics have infiltrated the Pit Rivers.

## LANGUAGE.

### General Impression.

197 193 This dialect of Shoshonean (probably to be classed with Bannok) gives the impression of being a rather simple and transparent language of the analytic type. At least this appears to be its present stage. There are however many signs which suggest that the bare and sparse morphology is to be looked upon as a result of a process of breaking down or wearing off of older and more complex forms.

### Phonology.

194 (The symbols used are those recommended by the American Anthropological Association, [Smithsonian Publication 2415]).

1. See Kroeber's *Handbook of the Indians of California*, *passim*.

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13



197 193 In résumé, then, and provisionally, the dialect spoken by the Northern Paiute in California may be classified as a *Simple Pure-Relational* language, weakly *Agglutinative* in technique, mainly *Analytic* in structure.

## Semasiology.

196 192 The following presentation of the semantemas of the language is an attempt to combine economy of space, ease in finding any word, and a semblance of logical grouping of concepts. Such grouping should be of great value for the purposes of lexical comparative work. Alphabetical order has therefore been abandoned for a decimal numbering system.

The conceptual grouping that I have adopted (and which does not pretend to be anything more than a convenient empirical one) is as follows:

1. Nature.....
   - 11 the sky
   - 12 the elements (fire, earth, water, air)
   - 13 time
   - 14 space
   - 15 number
2. The Animals.
3. The Plants
4. Man
5. The Body.....
   - 51 head and verbs related thereto
   - 52 hand » »
   - 53 foot » »
   - 54 body and organs
   - 55 life and psyche
6. The Tool.....
   - 61 special tools and actions
   - 62 material culture

111. sky *Komi'Ba*; sun *TaBa'*; moon *mina'*; star *Pa'TajaBa*.

112. summer *Taxpa'*; winter *Tom·o*;

121. fire, camp-fire, *qow*; fire, to be burning, *na'a*; to burn (transit.), *Tina'yo*: ashes, *TinihiP*; coals *TuhuB'*; to make fire with drill, *mawi'iKa*; fire-drill hearth, *wo'i*; to fan the fire, *wiwi'Ga*; to blow fire, *PuTu·Ga*; warm, *yo'a*; hot, *iTiT*; cold, *iTsiTs*;

122. earth, ground, *Ti·P*; mountain *q'ai·Ba*; valley, *yiPi'Kay*; stone, rock, *TciPi'*, "rim-rocks", *coPi*; obsidian, *Ta'Pisa*, *Taq'a'*; salt, *na'B'*; colour, *-KwTya'a* (suffixed), red, *asa'*; green, blue, *Pabi*; black, *Tuhu*; white, *Toha*; yellow, *oha*; grey, *isi*; mottled, *mow·o-TaBi'a*.

123. water *Pa·*, rain *Pa'maB*; river *ha'a*, lake *Panin'*, snow *niBaB*, ice *PaTsi'goB*.

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13 ●
Klamath NR10



Oregon who roamed east of the Warner Range, then for all the Indians in central Oregon previously referred to as Snakes. See Protection Afforded, pp. 12-14, for the earliest (1854) and the restricted use of Piute; RCIA 1870 (CDS #1449) pp. 598-599 for a more extended application of the name.

N 101 648

At the present time "Northern Paiute" is the name used to distinguish the Indians of central and eastern Oregon, southwestern Idaho, northeastern California and western Nevada, from the northern Arizona-southeastern Nevada "Southern Paiute" who speak a related, but different Uto-Aztekan language, unintelligible with Northern Paiute. Reasons for the general adoption of the name Northern Paiute are given in Berreman, Tribal Distribution, pp. 47-53, Ray and Others, Tribal Distribution, pp. 402-407, especially pp. 405-407; Omer C. Stewart, Northern Paiute Bands, pp. 128-129. See also Julian H. Steward, Owens Valley Paiute, p. 235, and Basin-Plateau, Fig. 1 and p. ix.

N 101 197 ● [131]

3. Acceptance of the Yahuskin and Walpapi by ethnographers as aboriginal bands began in 1879 and has continued to the present time. See Gatschet, Classification, p. 410, Indian Languages, p. 753, Klamath Indians, pt. 1, p. xxxv; BAE-B 30, pt. 2, pp. 557, 983, 901; Berreman, Tribal Distribution, pp. 47-53; Ray and Others, Tribal Distribution, p. 406; Omer C. Stewart, Northern Paiute Bands, Map 1 and pp. 131-132; Whiting, Paiute Sorcery, p. 21; Driver and Others, Map. Omer C. Stewart, in particular, accepts the Walpapi and Yahuskin as aboriginal, landowning, politically organized bands, and maps them as such. His Yahuskin area contains "about 5,000 sq. mi." (ibid., map and pp. 131-132) and his "Hunipuitoka or Walpapi" area about 7,000 sq. mi. (idem).

N 114 101

4. Gatschet's 1879 spelling of Yahuskin and Walpapi (Classification, p. 410) has been generally adopted in the ethnographic literature. In BIA reports and correspondence the treaty-spellings (see below), or variants thereof, are customarily used.

N 101 128

5. Treaty Between the United States of America and the Klamath and Moadoc Tribes and Yahooskin Band of Snake Indians; Concluded, October 14, 1864; Ratification advised, with Amendments, July 2, 1866; Amendments assented to, December 10, 1869; Proclaimed February 17, 1870 (Stats. L., vol. 16, p. 383).

N K 648 413

Treaty Between the United States of America and the Wollpah-pe Tribe of Snake Indians; Concluded August 12, 1865; Ratification advised July 5, 1866; Proclaimed July 10, 1866 (Stats. L., vol. 14, p. 683).

6. Published lists of Klamath "divisions" or groups as given by Leslie Spier (Klamath Ethnography, pp. 23-26) and Edward S. Curtis (North American Indian, vol. 13, pp. 237-239) do not include any upper Sprague River Valley Klamath group. Spier's omission is probably due

K 101 114 131

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

# II. Paviotso Shamanism

## Introduction

The material on Paviotso shamanism presented in this section was collected in the course of ethnographic field investigations carried on by the writer over a period of three summers.[1] Before the coming of the whites, the Paviotso roamed over the semi-arid country of western Nevada and Honey Lake Valley in California. In the winter and spring they lived on the shores of the lakes of this region—Pyramid, Humboldt, Carson and Walker Lakes of Nevada, and Honey Lake in California. Probably at no time did the population exceed three thousand. At the present time there are nearly a thousand full-blooded and half-breed Paviotso living on the Pyramid Lake, Walker River, and Fallon reservations and in the small colonies at the Nevada towns of Reno, Yerington, and Lovelock.

The Paviotso or Northern Paiute living largely in western Nevada, belong to the Mono-Paviotso branch of Shoshonean-speaking peoples. Although dialectically and geographically very close to the Paiute of Surprise and Owens valleys, the Nevada bands form an ethnic unit quite distinct from their linguistic relatives in California.[2]

Under aboriginal conditions, the Paviotso were on friendly and intimate terms with the Northern Paiute of Surprise and Owens valleys in California, to whose language their own is closely related. The Washo, living immediately to the west, were peaceful but not friendly. Contacts with these people were infrequent. Constant warfare was carried on with the Pit River Indians of California, who were their traditional enemies. The northeastern Maidu were also unfriendly and often came into conflict with the Paviotso. Other people in northeastern California and southern

[1] A preliminary account based on the first summer's field work was published in 1934 (see Park, *Paviotso Shamanism*). Material obtained on subsequent trips added considerable data, modified some, and corroborated other aspects of the earlier statement. The present account of Paviotso practices, although offered as a more accurate picture, is but a summary. It is hoped that it will be possible in the near future to publish the detailed material as a part of a rounded account of Paviotso culture. This chapter can thus be regarded essentially as a skeletonized version of Paviotso practice and belief.

[2] Kelly, *Surprise Valley Paiute*, 70–73; Steward, *Owens Valley Paiute*, 235–237.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20



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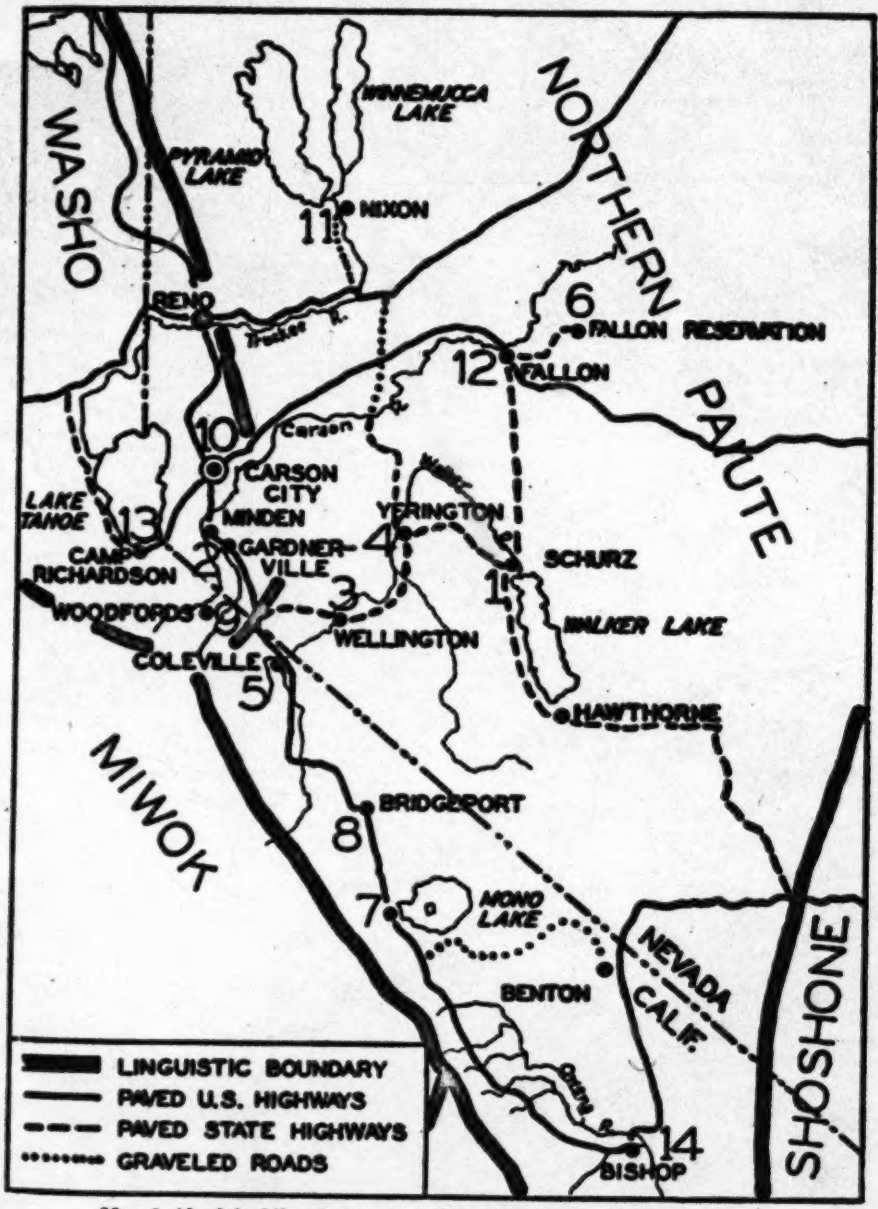


Map. 1. Aboriginal linguistic areas and peyotist villages. Numbers indicate sequence of communities receiving peyote.

Wadátkuht

## THE WADÁTKUHT

The Honey Lake Paiute, or Wadátkuht ("Wada eaters", after the seed of Suaeda depressa), as they call themselves, are an independent band of Northern Paiute living entirely in California. This band had its own chiefs; the last two were Kukwhi (Dick Wright) and Numunana ("Indian man"), also known as Joaquin. These men were contemporaries and apparently served jointly as headmen. Several earlier chiefs are listed by Stewart (1939, p. 138) and include No-jo-mad, Hozi-a and Adavugaya. Stewart equates Hozi-a with Ochio, the Kidütoka chief of Surprise Valley to the north of the Wadátkuht territory. Captain Dick, according to Stewart (ibid.), might be a Kamö man whose group immediately joins the Wadátkuht to the north and east. This Captain Dick is probably not to be confused with Dick Wright the Wadátkuht headman.

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The Wadátkuht actually are composed of two groups of closely related people. The main group lived in Honey Lake Valley and the secondary group lived in Secret Valley just north of Honey Lake. Those living in Secret Valley additionally utilized the eastern half of Madeline Plains north of Secret Valley. Apparently they shared it with the Kamötkuht ("Jackrabbit eaters") with whom they were closely related and affiliated. A more detailed discussion of this joint use is presented in a section on "Boundaries and Population".

101

Not only were the Wadátkuht closely related to the Kamötkuht, but they were close relatives of the Kuyuitkuht of Pyramid Lake, Nevada. Except for living in different areas and having their own headmen the Wadátkuht and Kuyuitkuht might well be considered a single group. Genetic relationship to the Northeastern Maidu, Washo, Atsugewi, and Achomawi people also was considerable due to the fact that men often stole women (for wives) from, or lost women to these neighboring groups. Social intercourse between the Maidu and the Washo on the one hand, and the Wadátkuht on the other seems to have been of a much more friendly and cooperative nature than between the Wadátkuht and the Pit River people. Despite the apparently considerable foreign genetic inheritance of the Wadátkuht, not to mention certain cultural additions, the Wadátkuht strictly considered themselves as Paiute and maintained their strongest affiliations with their Paiute relatives. Linguistically there seems to be little difference between the Wadátkuht and the Kuyuitkuht, except possibly for the preferential use of occasional words.

[583]

[648]

[197]